Intus si bene ut labora Thomas Archer

The ymage of Loue.

Auth. Joan: Rickes Obyt. 1536.

Here foloweth a goostly pamphlete or mater cõpendyously extract of holy scrypture/ and doctours of ỹ chyrche/ called ỹ ymage of Loue/ very necessary for all vertuous persones to loke vpon.

Thomas Archer person of Houghton Conquest is the true owner of this book.

Thomas Archer

Conscientia peccati formidinis mater

Consyderyng in my mynde how that dyuers persones in the begynnynge of the newe yere gyue many gyftes & tokēs/ I wolde fayne haue cōforted my selfe vnto thē/ yf my pouerte wold haue suffered me. My wyl was good my abylyte was lytyl or nothyng/ yet be cause I saw dyuers poore folkes geue small thynges of lytyll valour/ & receyued agayne therfore good thynges of moche valoure/ I thought with the poore woman of the golspell to be stowe a myte or twayne/ vpon some thynge for your pleasure/ trustynge to be rewarded agayne wt ye woman that made a lytyll lofe of a handefull of mele & a lytyll quantyte of oyle and gaue it vnto the holy prophete Helyas. And this I beleue wout doubte/ ye he in whose name I do it fore/ wyl not se it loste/ thoughe it were but a cup of colde water. And as to spirituall persones & my souerayns/ me thought it best to gyue some goodly pyctures & ymages of our sauyour Jesu of our blyssed lady or of some other holy sayntes. And as I was sekynge about for dyuers pyctures/ there came to my mynde for to gete an ymage of loue. &

mar. xij.

iij. regū. xvij.

mathy. x.

Of naturall loue. Capitulum primum.

But by cause I wyst not well where to fynde it/ I wente vnto dame Nature & she shewed me many goodly ymages which she sayd came from her parētes

& forefaders/ wherfore she loued the very moche. Neuertheles I lyked them not bycause theyr colours faded/ & dayly dyde decaye. They were also comyn to fooles to wyse men to crysten men to hethen men to beestes to fowles & serpentes & lytyll profyte come of them. These ymages be often tymes payntyd vndystretely & dysceyuably/ & doeth moche harme in the chyrche of god. And there be many of theym. One that is made amonges kynrede & parentes/ whiche yf the holy ghost put not to his hande it is of no valoure but somtyme very noysom/ for it maketh men blynde & peruerteth ỹ ryght ordre of Justyce/ & settyth fooles before wyse men/ it taketh awaye ryght Jugemẽt contrary to saynt Paulys doctryne & example/ for he sayde. ij.cor.v. Neminem nouimus scõm carnem. I knowe no j.reg.ij. man after kynred or carnall affeccio̅/ it caused Hely to be reprouyd of god whan our lorde sayd vnto hym/ why hast ỹ made more of thy chyldren than of me/ wherfore as it folowyth in ỹ byble he dyed an euyl deth & his chyldren also/ it causeth ỹ Jesu can not be founde/ example or fygure we haue in ỹ Luc.ij. golpel of Luke whan chryst was sought amonge his kynsfolkes: he coude not be founde/ therfore sayth saynt Barnarde. Lorde I can not fynde the ij. but in the crosse. An other ymage of naturall loue/ Ro.viij. is made bytwene the soule & the body. The soule loue so the body that it bydeth woo to be departyd therfro/ but whan it is ordered after ỹ holy ghost so ỹ the soule vse the body vnder the lawe of god/ for to do penaunce to encrease merytys to profytte other to chose rather to want all erthely pleasure

j.

and to dye than to cōmytte ony synne / thanis it a
paȳted ymage / but yf we loue this lyfe for to Joy
here & to dilyte in this worlde for to abyde longe in
lustes & pleasures & for ȳ mainteynȳge of thē care
not for ȳ displeasure of god / than it is a deuylysshe
ymage portrayed by ȳ deuyll / whiche is very pe-
ryllous & moche myschefe come by it / as it appe-
reth in the epystell of saynt Paule vnto Thimothe ij. tīo. iij.
as shall be rehersed after. And as saynt Augustyn
sayth by it is bylded ȳ cyte of ȳ deuyl. The thyrde iij.
ymage of natural loue is made by twene the fyue
wyttes & theyr obiectes / as bytwene the syght &
beautefull thynges of pleasant coloures / bytwene
the herynge of swete voyce or sounde of hermony /
by twene ȳ tastynge & sauour in delyciouse metes
& drynkes / by twene smellynge & swete odoures /
bytwene the felynge or touchynge & all thynges
ȳ be pleasaunt to it. And an other ymage of natu- iiij.
rall loue is made bytwene man & his wyfe. The v.
fyfth bytwene contrary men. The syxte bytwene
frendes & them that be brought vp togyder frome vj.
theyr youth / & all these but yf ȳ holy ghost worke
in them it is easy to consyder what yll come of thē.
The Romayns in olde tyme praised moche an y-
mage that they had / which (as I rede) was por-
trayed lyke a yonge man standyng bareheed & in
his foreheed was wryten. Estas et Hyems. That
is wynter & somer / he had on a shorte thynne cote /
in whose hemme they wrote. Mors et Vita. Deth
& lyfe / his syde was open that his herte myght be
seen / his arme was bowed poyntynge with his
fynger to his hert / where was wrytē by it. Longe

Ymage fuera
Estas et Hyems
Longe et prope
Mors et vita

et prope. farre & nere/ he was peynted lyke a yonge mā sygnyfyenge ẏ true loue & frendeshyppe is alway fresshe & newe neuer fadynge ne faylynge/ he was bareheed for to shewe him selfe vnto all mē & ẏ he was not a ferde to shewe hym selfe a frende at all tymes/ his rude & thynne vesture shewed ẏ a very frende wyl not refuse to suffre harde thynges & extreme pouerte for loue of his frende/ there was wryten. Uita et mors. for he ẏ loueth truely loueth his frende all his lyfe vnto deth and after. Estas et hyems. That is true frendeshyppe endureth as wel in aduersyte as in ꝓsperite/ his herte was open for he wolde hyde nothynge frome his louer/ he shewed his herte with his fynger shewynge that his dedes doeth accorde to his herte and his herte to his wordes. There was wryten. Longe et prope. For trewe loue in no tyme can be done awaye ne mynysshed by no distance of place. This semeth a good ymage and a precyous/ very necessary to this lyfe/ whom Plato Arystotle Cato & many other prayse aboue all thynges that be in nature. And ẏ wise man Ecclesiastic⁹ sayth there is no cōparison to a faythfull frēde. I coude fynde no faute therin saue it loked alwaye downewarde vpon erthely thynges/ & cruelly vpon theyr enymyes/ yf it had loked vpwarde hauynge respecte vnto god & to heuenly thynges/ I had thought to haue bought it/ but saynt Paule for ẏ cause dispysed it sayenge to theym that paynted this ymage though they knewe god they dyd not honour hȳ/ loue hym ne thāke hym as they ought for to haue do/ but gaue them selfe to vanytees and soo fell to

Eccli. vj.

Ro. j.

blyndenes of mynde thynkynge them selfe wyse/ and were but fooles & fell to Idolatrye & to many grete inconuenyences. Our sauyour also refused this ymage & suche other/ both for this cause and for ẏ it loketh so cruelly vpon theyr enymys saynge/ yf ye loue onely them ẏ loueth you for ẏ cause: What rewarde loke ye for to haue/ treuly ye shall haue none of me/ for ye haue receyued youre rewarde all redy and this caused me to seke farther. Luc. vj.

¶ The ymage of worldly loue. Capi. ij.

The worlde than callede me & shewed me an ymage that frome farre appered very goodly/ all burned wͭ gold & syluer with many other ryche thy̅ges set out wͭ fresshe & oryent colours/ & offerd it to me for lytyll valour whiche caused me to drawe nerer to it. And in ẏ border therof were portrayd/ foules beestes/ flyes/ serpentes/ wormes/ & floures of dyuers kyndes/ so meruaylouse & so like vnto nature as it had be ẏ selfe liuy̅ge thynges. The foules appered so rauysshy̅ge/ ẏ beestes so cruelly deuoury̅ge/ ẏ flyes so defylynge erbes & floures & takynge awaye theyr sauoure/ the serpentes so styngynge the wormes so gnawynge & freatynge that I am sure ye sholde a fered to put therto your hande/ & specyally one lytyl worme frayed me moche/ whiche I can beleue none other but it was a very lyuynge thynge called the worme of conscience. And as I stode chepynge of this ymage with a byble in my hande/ I cast myn eye vpon my boke in the

fyrst epistle of sayt Johñ where was wryte. Nolite diligere mũdũ neqꝫ ea q̃ i mũdo sũt. By not this ymage the loue of this World for yf ye do and loke moche vpon it / it shall bewytche you ꝫ make you blynde. And yf ye set your loue vpon the Worlde (sayth saynt Johñ) ỳ charyte of god our sauyour crist ỳ is the very ymage of loue can not be in you. The prophete Dauyd shewed me ỳ these rauyshynge foules / beestes / ꝫ serpentes were lyuynge men / by wytched ꝫ transformed by reasõ of this false ymage / ꝫ shewed ỳ cause why saynge. Homo cũ in honore esset. ꝛc. Man lorde of al creatures hauynge in hym selfe ỳ ymage of god (wherof he ought to drawe out the very ymage of loue) to his hyghe honour / knewe not his degre ꝫ hye state ỳ god hath made hỹ to / but set his mỹde more vpõ these vayne outwarde ymages thrugh ỳ whiche he is cõpared ꝫ trãsformed vnto beestes moost vnreasonable ꝫ is made lyke vnto thẽ. O false ymage I am sure thy colours be full dysceyuable / thus saint Johan bad me loke surely vpon it / for ỳ mater ỳ it was made of Was very bryttell venymous ꝫ noughte. Therfore I toke it in my hãde ꝫ loked warely vpon it / ꝫ so I perceyued that saint Johñ
1. Joh. ij. sayd treuth where he sayth. Omne qõ est in mũdo aut est concupiscencia. ꝛc. All ỳ is in this World other it is the concupiscence of the flesshe or elles ỳ concupiscence of the Worlde or elles proude maner of lyuynge. I remembred also that ỳ mooste fayre apples be not alwaye best nor longest endurynge.
1. cor. vij. And saint Paule sayth. Preterit figura huiꝰ mũdi. The pycture of this Worlde passeth fast awaye

In tyme of trybulacyon it melteh awaye/as snowe before ẏ sonne. Est amic⁹ scd̄m tēp⁹ ⁊ nō ꝑmanet ī tꝑe tribulatōis. There is a frend for a tyme ⁊ do not endure in tyme of tribulaciō it was holowe and empty/as it had be blowen ful of wynde/⁊ so lyght that it wolde be moued with euery wynde/ so bretle that it wolde haue broken with the leest fal/it cleued vnto mens handes ⁊ defyled them as pytche and sououred very yll/ it hath some waye so madde a countenaunce that it wyll make some fools to Joye ⁊ laughe so moche that they laughe them selfe to dethe. Therfore sayth the wyse man. Risū reputaui errorē. ⁊c. I repute this laughter for a grete errour ⁊ dysceyte/sayenge vnto them ẏ Joye in the ymage of this loue/ why wyll ye be dysceyued for a thynge of nought. Quasi per risum stult⁹ operatur scelus. Thruhe thy laughter this folysshe ymage worketh moche myschefe/for they that laughe at it may be sure theyr laughter shall be myxed with moche payne and the last endynge of theyr Joye/ shall be ouer layed with sorowe ⁊ lamentacyō. This ymage taketh awaye the memory of man ⁊ maketh hym to forgete god and all that longeth to hym/ it is so confedered wt ẏ deuyll that it can not do no seruyce vnto god/ for cryst sayth. Nemo potest duobꝫ dn̄is seruire. No man maye serue two contrary maysters. This is the ymage ẏ couetouse men vse as theyr god puttynge all theyr truste ⁊ affeccion in it/and yet it is as trayterous to them as Judas was to cryst/ ⁊ sayd to the deuyll as Judas sayd to them that toke Jesu. Quē cumqꝫ osculat⁹ fuero ipse est tenete

Eccli. vj

Eccli. ij.

ꝓuer. x.

ꝓue. xiiij

Luc. vj.

mat. xxvj

eum. ꝛc. Who so euer I kylle he is for the/holde hy fast & lede hym warely that he scape not thy handes/ & at the last for as moche pleasure as he hath taken of this worlde so moche sorowe & turmentry shall the deuyll gyue hym therfore agayne. Thus perceyuynge these & many mo yll propertyes/ I
naũ. iij. layd with the prophete Naũ. Omnes qui viderit te resiliet a te. Euery wyse man that loketh vpon the/wyl be a frayd & lepe swyftly frome the/therfore I lefte of & wolde none of this ymage.

The ymage of carnall loue. Ca. iij.

Than I sawe the fleshe stande nere by/callynge yonge persones in to her shoppe by flaterynge wordes/ sayenge. Come vnto me goodly yonge gentyll mẽ/ I haue goodly pyctures & ymages for you/ye shal haue one of me for your loue it shall coste you nought. And thus she brought forthe a meruelous pycture me thought passynge nature/ whose forehed hyghe sette vp glystered as glasse/ y yelowe here trussed in sylke with a fyne bonet a perle fylette & a frontlet brawdred with sylke & golde set with stones and a goodly broche of golde/ the eyes rollynge in the heed/ y countenaunce solen & chaũgeable/ the skyn whyte as lyly/ with some lyuely rodenes/ the necke and brestes bare the apparell all dysguysed of the new facyon with a longe trayne/ where appered out y tayle of a styngynge serpente/ but I meruayled moost in y countenaunce and gesture of it/ for stondynge in some place it wolde appere to a mã with

a smylynge and flaterynge countenaunce with ẏ armes redy to halsynge/ in some place it appered as it had wepte ⁊ wͥ ẏ handes as yf it had called one to her/ ⁊ in an other place it shewed a lowryng ⁊ a dysdaynynge countenaũce pretendynge grete dyspleasure. Thus lyke a foole I loked so longe vpon this ymage/ that I was almoost dysceyued but thanked be our lorde I had warnynge be tymes. A certayne wyse man gaue me good counsell and bade me in no wyse I sholde beholde it lest I sholde perysshe and be lost by the false workynge of it. Propter spem mulieris multi perierunt. Eccli. xix
Through the beaute of this ymage many a thousande haue perysshed/ and than I consydered ẏ he sayd treuth in all degres/ remembrynge strõge Sampson/ holy Dauyd/ wise Salomon/ ⁊ many other how they were disceyued. Therfore Dauyd p.c.xviij.
axed helpe of our lorde to torne awaye his eyes frõ the vanytees of this ymage for they were so allectyfe and pleasaunt to the outwarde syght/ that he coude not refrayne hym selfe therfro. Than Salomon coude saye ẏ outwarde beaute was a vayne and a dysceyuable grace. Therfore sayth he in his prouerbes beholde not this disceyuable ymage for pu.xxxj.
perauenture thou lokest not well aboute/ yf thou beholdest onely the outwarde countenaunce thou arte dysceyued. Fauꝰ em̃ distilans labia meritricis. ⁊c. For this harlottes lyppes be as swete as puer. v.
a hony combe and the throte of her shyninge more clerer than oyle/ but ẏ last ende of it is very bytter and styngeth more venymously than the tayle of a serpente/ he shewed me also that I perceyued not

I Was so blyndyd with lokynge vpon the ymage
onely/and a lytell frome her was there deth & hell
mouth gapynge to receyue her and all that were
puer.v. with her. Qedes eius descendūt in mortem et ad
inferos gressus eius penetrant. Therfore he bad
me flee farre of and come not nere ỹ gates of that
houle where this ymage is/for though it be offe-
red frely/yet at ỹ last it put bothe soule fame and
Ro.viij. goodes in grete Ieoperdy. And saint Paule sayth
yf ye lyue after flesshly pleasure delytynge in this
ymage ye shal dye ghostly a very yll deth therfore
sayth he it is not onely good not for to touch it/but
it is necessary to flee farre from it and from all that
longeth therto/it hathe a foule sauoure to them ỹ
hath good tastynge/it gendereth pockes & leprous-
sy both e in body and soule/and is so infectyfe that
many be dayly in grete Ieoperdy to perisshe ther-
by/yf they haue no helpe and socoure onely of god.

The ymage of artyfycers: be not the very yma-
ges of loue/nor but lytyl conducynge to pyete and
charyte. Capi. iiij.

THan leauynge these perylous ymages I
wēte to ỹ artyfycers ỹ make meruaylous
goodly ymages in diuers maters as i me-
tall/stone/tymbre/and cloth dyuers wayes/but
the very ymage of loue was not there. Neuerthe-
les there was many goodly ymages whiche I
though sholde stere a man to deuocyon and to the
loue of god. And bycause it was harde to fynde ỹ
very treu ymage/I set my mȳde to by one of these

and as I was chosynge out of ẏ goodlyest/ there
came to me a holy deuoute doctour rebukynge me Iero.
gretely/ ⁊ sayd why doest thou cast away thy mo- de fet
nye vpon these corruptyble and vayne thynges/
thy goodes were not gyuen to the for that entente
thou arte moche to blame/ seyst not thou ẏ goodly
lyuynge ymage of god moost pyetefull fade ⁊ de-
caye euery daye in grete multytude/ ⁊ yet ẏ wylte
bestowe thy mony vpon these/ yf thou hauynge
worldly substaunce seyste thy broder haue nede/ ⁊ j. Joh. iij
thou sparest frome hym the treasure of mercy and
pyete in thy herte how is the charite of god in the/
why syr sayd I may not I spēde myn owne good
as I wyl/ so that I spende it not in synne: ⁊ poore
people were in extreme necessyte/ I sholde synne
deedly yf I sholde se them be loste hauynge more
than is necessary for me/ but I knowe none suche
and there be many that wyll ⁊ be more able than
I to helpe thē/ nor I am not bounden to seke whe-
re suche be that be in extreme necessyte. Thus we nota bñ.
fel in to a longe dysputaciō ⁊ at ẏ last he concluded
thus/ ẏ not onely extreme necessyte doeth bynde
vs to gyue almes but also whan we haue more su-
perflu⁹/ ẏ is whan we haue more than is necessa-
ry to our state/ and he ledged for hym the gospel of
cryst. Verūtamen quod superest date elemosinā. Luc. xj.
Gyue almes of that that is superflu⁹/ it is to be
thought that there shall be no lytyll company/ of
ẏ lyfte hande of cryst where he shal gyue sentence
of dampnacyon vpon them/ rehersynge the lacke
of almes doynge/ as pryncypall cause in maner:
where the sentence is gyuen/ he brought in saynt

dist. xlij. Jerom in ỹ decrees/ſaynt Auguſtyn vpon ỹ pſalme. Lauda Jeruſalem dñm. Saynt Thomas ſcba ſcē/ and ſaynt Ambroſe dyſputynge ayenſt ſuche perſones that ſayth thus/ J breke not ne take awaye none other mens goodes but kepe that is myn owne/ayenſt whome ſayth ſaynt Ambroſe

dist. xlviij O folyſſhe man what is thyne/ what broughteſt thou in to this worlde/ is god vniuſte for that he wyl gyue more to one than to another/ or is he vnryght wyſe for bycauſe thou doeſt habounde/ and an other man do lacke/ it is rather for to ſhewe the experience of his gentylnes that thou ſholdeſt haue the greter meryte for ỹ well beſtowynge of thy goodes vnto the poore. And for ỹ the poore myght be as well rewarded for his pacience/ and thus he dyde conclude. Jt is the brede and ſuſtenaunce for the hungry that thou reteyneſt with the/ it is the clothynge of naked men u thou ſparreſt vp in thy preſſes/ it is ỹ redempcyon and relyfe of them ỹ be in thraldom and pryſon/ ỹ mony that thou hydeſt in the grounde (as wel it is ſynne not to gyue vnto

her ābro. the nedy whan thou haſt ſuperflu⁹) as it is to take awaye wrongfully frome them that haue ony

dist. xlviij thynge/ therfore be ware how thou ſpendeſt thy goodes/ Why ſyr ſayd J maye not J ſpende my goodes none other wayes but in almes. Ryches ſaythe he/ is not to be loued for it ſelfe/ but for an other thynge/ that is for ỹ neceſſyte of this preſent lyfe. That/ that is not neceſſary nother to the neceſſary ſuſtenaunce of the body/ nor to the honeſte and reaſonable mayntaynynge of the degree and ſtate of a perſone/ can not well be ordred but to an

yll ende/excepte it be bestowed vpon poore people/
or to the necessytees of crystes chyrche/ as to the
mayntenynge and defendynge of the fayth/to ꝑ
magnyfycnge of godes honour and to thencreace
of vertue & good lyfe/& this ꝑ thynkest doth make
thy purpose/ but yet it is not so/ for as it is sayd
in the lawe these ymages be ꝑ bokes of lay people
symple and vnlerned that be vnperfyte in ghostly
lyfe/& ꝑ they excyte peoples myndes to deuocyon
as well that maye be by suche as be of lytyll pryce
as by thē as be of grete pryce & curiously wrought
Whiche me thynketh bryngе in to the mynde va-
nyte or euagacyon/ rather than deuocyon or con-
templacyon/ and perauenture some effectyon or
spyce of propryte amonges relygyouse/ therfore
se thy conuersacīō be holy & meke/ and thy doctry-
ne holsome/& let that be the thynge that shall stere
people to deuocyon. Thus almoost confounded I
sayd to hym/ be ware syr what ye saye: your opy-
nyon condempne the doynge of many good men ꝑ
be nowe a dayes/ Whiche honoure the temples of
god With many goodly ymages of grete coste of
syluer and of golde set with perle and stone grete
plenty of coopes and vestementes of tyssewe and
cloth of golde & merueilous riches in plate as cros-
ses/cādelstyckes/sensers/chalyces wt many other
thynges Whiche be gretely to the honour of god.
A.ha sayth he. I se it is but vayne to pryche and nota bñ.
teche men to lerne and take example of saynt Am-
brose/ saynt Augustyn/ Gregory/ Eruperii/ Ny-
cholas/ Martyn holy bisshoppes/ and suche other
in Whose tyme were but lytyll of suche thynges/

they wold haue all thynges ẏ longed to ẏ chyrche/ and specyally to the sacramentes/ honest pure and clene/ but not costly nor curyouse/ than were treen chalyces ⁊ golden preestes/ now be golden chalyces ⁊ treen preestes or rather erthen preestes/ thā were relygyous cladde with heere and sacke/ and now they do dysdayne or grudge to were wullen/ than were monasteryes hostryes for poore men/ ⁊ now they be palacyes for lordes and states/ than they were apparelled w̄ mekenes pouerte chastite ⁊ charyte/ now with sylkes cloth of golde pompe and vanyte/ yet yf there were no poore people/ I myght yet some what holde with all/ but cryst e sayth we shall euer haue poore men amonge vs. And also saynt Paule sayth. Templuz dei sāctū est qd̄ estis vos. The tēple of god is a holy thynge ẏ is none other but your selfe. The temple of stone is not holy but by reason of the lyuynge temple/ therfore that is more holy and nedeth more to be maynteyned and anourned/ sholde we than go lay vp or spende our ryches in the stony temple/ and suffre the quycke of the temple to perysshe other bodely or ghostly. ¶ We fynde not that cryste tommaūded to haue so costly paramentes in his chyrche/ but he commaūdeth many tymes to norysshe his poore people/ and now men leue the commaūdementes of god for theyr owne tradycens and ceremones/ as ẏ scrybes and pharyseys dyde/ why dyde cryst and other holy fathers of relygyon prohybyte dyuersyte and curyosyte of pyctures/ and assygne how many vestementes and coopes with other paramentes they sholde haue to ẏ Aulters.

Joh. x.

But some laye agaynst me/ Moyses that made ꝑ
tabernacle of god/ With grete sumptuousnes of
syluer and golde and precyous stones/ and Sala-
mon lyke wyse the temple/ but ꝑ make not with
them/ but rather more aynst thē/ for all suche thȳ-
ges were but figures & shadowes as saint Paule i.cor.x.
sayth vnto vs vnder crystes lawe/ that is the ve-
ry spyrytuall and perfyte lawe/ therfore we shold
leue the shadowe and folowe the treuth auoydyn-
ge that is Imperfyte/ & take that that is pertȳte.
Also in the tyme of moyses it was no nede to gy-
ue almes to the poore peole/ for they were fedde w̄
manna in deserte/ & theyr clothynge dekayed not
of all the tymes that they were there/ as it is red
in deutronomy. In the tyme of Salamon there deut.viij.
was so grete habūdance of golde and syluer ꝑ syl-
uer was not set by/ as we haue in ꝑ thyrde boke iij.reg.x.
of kynges. But why do I laboure in vayne/ what
nede me to stere all ꝑ worlde agynst me (specyally
preestes & relygiouse) it is but extreme madnes to
laboure in vayne & to gete nothynge but hatred/
yet I condempne no man pertycularly/ but yf we
loke well vpon holy scrypture and vpon the olde
lyuynge of good crysten men/ yf bokes be trewe/
we may se and knowe that we be nowe out of the
waye/ and full vnlyke vnto the preestes and rely-
gyouse in olde tyme/ I praye god ꝑ many be not
onely vnlyke/ but also contrary to theyr lyuynge.
But thou good brother I pray ꝑ somwhat lenc to
my counsell/ medell with no trysles ne vanytees/
couet not to please ꝑ world/ ne fere not to dysplease
it/ yf thou wylte please god. And thou wylte haue
the ymage.

this ymage ꝑ thou sekest/leue all these other ymages and go to holy scrypture/and there thou shalt fynde it.

Where the treu ymage is found and What it is. Capi. v.

luc. xxiiij

THan as I stode conjecturynge What I myght do/scripture spake vnto me and sayd. O folysshe man why doest thou seke a lyuynge thynge amonge deed thynges/lyght in derkenes/a ghostly thyng amonge erthely thynges/incorruptyble amonge corruptible/it is not there/it is meruaylous goodly & wonderfull to be holde/the ymage that thou sekest it can not be seen of ꝑ bodely eyes/but onely with Aungelles eyes and pure with them that be deed frome this worlde leuynge with cryst/and he sayd also all that euer I had was nothynge to the pryce therof. Neuertheles I wolde fayne haue had it/for thoughe I sawe it neuer I remembre that a shadowe I sawe therof in a glasse Whiche passed by me sodeynly Without ony taryenge and deluded me so that euer syns I haue suche a desyre to it that I wold be glade to gyue all that I haue for a lytyll syght of it/but consyderynge myne vnworthynes & inhabylyte to come therby/I stode in a stody whether I myght seke ony more for it in scrypture or not. Than met With me the prophete and shewed that it Was vayne for me to gyue corruptyble ymages to suche ylones. Quia omnis gloria eius filie reges abintus. For all the glory &

capi. vij.

ꝑ. xliiij.

pleasure of a kynges doughter/is inwarde ghostly
in ỹ soule/ye be ỹ doughters of the heuenly kynge
espoused to his sone Jesu/ your father J suppose
dyde gyue you this liuely ymage whã he spake to
you by grace & sayd. Audi filia et vide. &c. Heere
my doughter & se Jnclyne thyn eere and be obedy
ente/ forgete thy cõtrary men/forgete thy fathers
howsholde/ that is forsake thy naturall loue/ thy
worldely loue/thy flesshely loue/forsake all vany-
tees and make the naked of all erthly thynges/by
pouerte and chastyte/and than the kynge my sone
shall couete the beaute and apparell the with clo-
thes of verteu. Thus J doubte not he ỹ hath cal- j.pet.ij.
led you from derkenes/vnto so grete lyght of gra-
ce/ and hath now taken you vnto his spouses he
hathe nowe shewed you this ymage and gyuen it
vnto you moche more goodly than J can dyscryue
it as it is/ for it is infinyte and incomprehensible/
yet it pleaseth hỹ to shewe it vnto all meke soules
after theyr capacite callynge them his doughters
sayenge. Audi filia. Heere my doughter in treu
fayth and meke obedyence. Et vide. And se what
J haue do & do dayly for you/se what ye do agayn
or haue doo for me/se also what J do prepare for
you. The beholdyng of these thre thynges J thy-
shold leaue some prynte of this ymage in our sou-
les but moche more in you ỹ be his specyall spou-
ses. And of this prynted ymage at ỹ leest J wolde
shewe you somwhat in parte to performe myne
entent and yet J fere me of presumpcion in enter-
prisynge for to shewe that J neuer knewe/or that
ye knowe better than J/ yet a blynde man maye

shewe ꝑ he can not se yf it be put in to his handes.
Saynt Paule put a glasse in to my hande / holy
scrypture and bade me come out of derkenes in to
lyght / for yf thou wyll se this ymage ꝑ must loke
besely vpon this glasse / for it can be shewed none
1.cor.xiij. other wyse here but by a glasse in a derke symply-
tude which do not shewe the thynge expressely as
it is / but the tyme shall come I trust that we shal
se the very selfe thynge in dede. I loked vpon this
glasse & I coude se nothynge but my owne face fou
ly deformed w̄ many foule spottes / I was bydden
for to go wasshe me and make me clene and get me
vnto the lyght so I dyde / and yet my eyes were so
dymme with duste / and humour of vanyte & car-
nalite / that I coude not yet perceyue this ymage.
I wente to a place of relygyon and toke a ghostly
father / shewynge hym myne entente that I came
fore to clarifye my syght that I myght at the lest
ones se this ymage. There me thought it sholde
be / for there were ꝑ mooste goodly aparyld aulters
with tabernacles subtelly caruen and costly gylte /
there was ꝑ mooste swetest armony of songes and
organs & goodly deuout obseruaūce ꝑ euer I sawe
or herde / in so moche that it moued me for a tyme
vnto relygyon there / wherin I asked counsell of
my ghostly fader / but he perswaded me the contra
ry / sayēge it is not all golde that sheneth as gold /
there is one thynge ꝑ dystroyeth moche goodnes
the inordynate loue to our selfe / whiche is cause of
moche yll as saynt Paule the holy man prophe-
1.tio.iij. syed to his dysceple Thymothy / sayenge that at
the last ende of the worlde / there shall come paryl-

lous seasons men shall haue inordynate loue vnto
them selfe that shal cause them to be couetouse/hy
mȳded/dysloaynouse/proude/blasphemouse/dys-
obedyent to theyr parentes/cruell and vnkynde
without inwarde loue or affection/without peace/
false accusers/vnchaste/vncurtese/without gen-
tylnes/treacherouse frowarde and sturdy/louers
rather of voluptuousnes than of god/haupnge a
cloked ymage a symplytude of pyte that is of ho-
nour & loue to god/but the very vertue and effecte
therof/they renounce and haue it not/be ware of
suche sayth saynt Paule & eschewe the company.
¶Thus I perceyued that charyte myght lacke/ nota bñ.
for all this gay outwarde thynges & obseruaũces
for all the gaye syngynge and playenge or multy-
plyenge of orysons nor yet they be not euident pro-
fes of loue and charite/but som time some of them
letteth or hyndereth charyte and contemplacyon
sterynge the mynde to elacion and vaynglory/but
charyte sayth saynt Paule/is to edyfy our neygh- j.cor. xij.
boure to thynke our selfe membres of one body &
so to vse our selfe one to an other/as the membres
naturally do in the body and so to vse our selfe one
to an other consyderynge our selfe as one body in
cryste to be as gladde of our neyghbours profyte
as of our owne/to helpe them in theyr distresse as
they wolde be holpen in theyr owne/louyngely to
reformе and correcte them that do a misse to helpe
and releue them that be fallen in decaye bodely or
ghostly/to conforte the heuy/to helpe the seke/to
socoure the nedy. And as to saye in fewe wordes Colo.iij.
to referre all our ryches laboure studyes and care

to this ende/ that we myght profyte and do good
vnto many in our sauyour cryste that as he was
not borne for his owne profyte nor lyued here for
his owne pleasure/ nor dyed for his owne greter
pleasure/ ne for to come the rather to Joye/ but he
gaue hym selfe all hole to our vse and profyte/ so
sholde we applye our selfe to the cōmodytees and
profytes of our euen crysten & not to our synguler
profyte onely/ the more we profite vnto many/ the
more is our auayle & meryte/ yf it were thus sayd
a good relygeouse man to me the lyfe of relygeous
sholde be moche more Joyous pleasaunt and easy
than it is/ where nowe we se it is contrary/ heuy
paynfull laborous full of supersticyons obseruaū-
ces and vayne customes leauynge fro them ẏ treu
waye of lyfe ẏ folowynge of cryste the olde maner
of lyuynge ẏ was vsed taught and shewed by our
holy fore fathers. Saynt Augustyn saint Benet
saynt Jerome/ w̄ many other/ so ẏ now there is
lytyll defferēce bytwene lay persons preestes & re-
Ro. xij. lygeouse in crymes & worldely lyuynge/ to whom
it is sayd. Nolite conformari huic sc̄lo. Be not con
fyrmable to this worlde/ & though theyr outwar-
de habyte dyffer in coler it is lyke or excedynge in
pryce so ẏ yf saynt Augustyn or saynt Benet were
agayne a lyue (whome they take as fathers and
auctours of theyr rules & orders of theyr lyuyng)
I thynke they sholde not knowe thē/ but say there
was neuer thynge ẏ they more dysaproued/ than
suche lyuynge as is nowe in many places/ they
wyll saye that they ordeyned the maner of lyuyng
after the rule of criste and his appostles/ not after
the superstycyouse maners of the Jewes ẏ made

gaye and fayre al thynge without forth/and were win forth ful of rauen venyme synne and malyce. The ymage of loue ẏ saynt Paule drewe/ whiche these holy fathers had set forth opēly in there monasteryes/ warnynge theyr discyples & successors before all thynges to loke therupon vnder gret cōmunycacions and payne of cursynge/is now new portrayed with dyspensacyons dysceyued with vayne customs dysceyuable colours clene altered frome the olde symylytude and nought but as a fayned thynge/and they that do thus sayth saynt Paule do not agree to ẏ holy doctryne of cryst/but are proude/ and can nothynge but multyplyenge of wordes wherof come contencyon blasphemy & many ylles/thynkynge grete honoure to god and a dede of pyte to gather ryches & to encreace temporall patrymony/but ẏ very ryches is to vse dedes of charyte beynge cōtent with mete/drynke/ and clothe. ij.tio.vj.

¶ The propertees and effectes of this ymage. Capi. vj.

This ymage as saynt Paule discryueth it/ is very pacyent meke and gentyll of countenaunce/charitable without enuy to ony persone/ it doeth no wronge it is not inflate ne blowyn full of pryde/ it pretende none ambycyon/ne loke nother for honour ne dygnyte/it requyreth no profyte for it selfe but onely to ꝓfyte other/ it hath none angry countenaunce so that ye shall thynke it can ymagen none yll/it bereth an heuy chere vn j.cor.xiij.

to all that is yll & false/and a Joyouse vnto treuth
and goodnes/it is very stronge for it may bere all
trobles & aduersyte/it beleueth all treuth though
it be a boue reason/it hath good hope in all thing ẏ
god promiseth/it is stedfast & perceuerant berẏge
pacyently all maner of displeasures without grud
gynge tyll better maye be/it neuer fayleth ne fa-
de/but the more longer that it endureth the more
oryent & goodly is ẏ colours and ẏ more strength
and vertue it is of and the more pleasaunt it is to
beholde/it is so goodly that no creature can praise
it at the full nor haue the ful knowlege of it in this
Gresto. lyfe to dyscryue it as it is/it worketh maruelous
thynges and grete/wyghty/and substancyall in
effecte yf it be ẏ very ymage/yf it be not the treu
ymage it hathe but small effecte or none/it hathe
this maruelous effecte ẏ what so euer is wrought
or done where that is present it is suffycyent and
good thoughe some tyme it appereth yll to some
j.cor. xiij. persons/& contrary wyse all thynge that is done
where that is not present thoughe it semeth neuer
so good yet it is but of lytyll valour or nought/it
Colo.iij. vneth & make many men all one and cõfeder them
so fast togyder that nothynge can sundre them/it
j.pet. iiij. couereth the syñe of penytentes & redemeth theyr
forfettes & transgressyons/who so euer haue this
ymage vpon hym shall not nede to fere ony parell
j.Joh.iiij nor no Jugement may go agaynst hẏ ne nothyng
can hurte him/it gyueth lyght in darkenes it cau
seth Joy in heuynes myrth in sadnes/in payne it
maketh gladde pacyence/there can no wronge be
done where it is/it maketh peace and concorde/it

setteth all thynge in ordre it swageth hungre and thurst it maketh bonde men free poore men ryche seke mē hole/ye and some tymes it reseth the ded to lyfe/ it is so attractyfe that it draweth all good thynges to it selfe & than maketh all comyn/some tyme it hath a sharpe & a rygorous countenaunce vpon synners but neuer malycyous nor enuyous countenauce/it morneth with morners it Joyeth with them ẏ be gladde/ it wepeth with wepers it taketh awaye all suspycyous and mysiugynge from the herte of man/it abhorreth all stryfe enuy murmure and contencyon/ it hateth all yll and loueth all ẏ is good/there is nothynge that pleaseth god more than this ymage & without it nothynge can please hym/there is nothynge more desyrous to the deuyll than the dystruccyon of it and to that entent he applyeth all his laboure all his caste wt moost extreme malyce in forsynge both nyght and daye full besely to dystroye this ymage of loue/ ẏ is none other but charyte. But nowe lokynge in ẏ glasse of holy scrpture for this blyssed ymage/and perceyuynge my blyndenes/my ygnoraunce/my vnkyndenes/my vnworthynes/ wretchednes/& presumpcyon/ I fere me rather to gete shame & reprefe than thankes for myne enterpryce seynge this ymage so excellent so beautefull so full of vertue and grace so farre excedynge the praysynges and commendacyon of all men. And yet I wretch moost symple without lernynge presume to shewe in ony maner thy heuenly ymage: ẏ am moost vnkonnynge to gyue the leest prayse vnto it ẏ can be. Neuertheles as I sayd before a blynde man hold the ymage.

Osee. xi.

forthe a picture for other to beholde/yf it be put in to his hande thonghe he handle it grosly & shewe it forth rudely/so it is and yet me thynke I presume blynde and ygnoraunt/ I take of other holy doctoures this ymage to shewe vnto you whiche I thynke verely ye can shewe more hansomly vnto me and better dyscerne it than I yet though I can shewe no pleasure by reason of myn vnkōnynge and rude handlynge of this ymage/ I trust at the leest ye shal be content for to se the symple ymage of myn owne loue towardes you. And thoughe it be rude & of lytyl valoure to consyder my spyrytual entent & good wyll ẏ wolde better yf it coude.

¶ That this ymage is a lyuyng thȳge takyng a patrone of ẏ inuysyble ymage of god. ca. vij.

Colo. iij.

I sayd be fore ẏ this ymage is a liuynge thynge and can not be founde amonge these deed ymages there is one ẏ saynt Paule speketh of. Qui est imago dei inuisibilis. An ymage of god Inuisible incomprehensible the sone of god by whome he hath made all creatures and man moost syngularly vnto his ymage and symylytude/ & bycause he was inuysyble and incomprehensyble/ he toke a glasse that is our nature/ whiche well may be compared to a brytyl glasse wherin he shewed vs this ymage of loue that is hymselfe/in whome though there appered infynyte power and wysdome/ yet charyte passed all as vnto our behofe/ for that put awaye the olde ymage of deth in our soule/and reneweth

his ymage agayn in vs & made it quycke thrugh Colo.iij.
his ymage of loue/ without ẏ whiche we are but
deed as saynt Johñ sayth. Qui nõ diligit manet j.Joh.iij.
in morte. He ẏ is not in charyte is deed in his soule
thus ye may se in parte an ymage of loue/ ẏ is cha
rite which is god hẏselfe & life of our soules whom
we can not wel se but by ẏ glasse of his humanite.
A glasse shewe not the ymage so moche as it is/ no
more we can consyder his loue so moche as it is/ a
glasse can represent nothynge: but yf somwhat be
present vnto it. So in man can be no charyte but
yf god be present vnto his soule/ for. Deꝰ chari-
tas est et q̃ manet ĩ charitate ĩ deo manet. &c. God j.Joh.iiij
is charite sayth saynt Johan/ & he that is in cha-
rite is in god/ & god is in hym/ In whome soeuer
god is he doeth no syñe/ yf he do syñe/ god is gone
frome hym/ yf god be gone this ymage is loste &
gone frome hym/ as in the materiall glasse ẏ per-
sone that was presẽt to it goynge awaye/ ẏ yma-
ge in the glasse seaseth and hath no beynge. And
forthwith the deuyll is redy to present hymselfe to
ẏ glasse/ causynge his contageouse ymage therin
whiche infecteth so the glasse: that it is harde to
purge it & to polisshe it clere/ to make it apte & able
to receyue againe ẏ ymage of god but yf it be done
be tymes/ and many tymes it is brokẽ or it can be
made clene. Remẽbre therfore that god is alwaye hebre.iiij
present in euery place and neuer withdrawe his
loue frome man/ but many wayes prouoke them
(ye his enymyes) vnto loue/ and maketh his sone math. v.
of grace & ryght wysnes to shyne vpon euery per-
son good & yll. The grace of cryste & his doctryne

is the lyght/ kepe the glasse towardes the lyght/ torne it not a waye towardes darkenes/ and this ymage shall euer contynewe in the glasse. Saynt
Joh. ij. Johan sayth/ he that loueth his neyghboure/ he dwelleth in lyght/ and in hym is no sklaunder ne occasyon of yll/ he that hateth his neyghboure is in derkenes/ and torneth his glasse frome ỹ lyght walkyng he wote not where/ somtyme in ỹ myre of other mens synnes/ by suspectynge Judgynge or talkynge of theyr defautes/ somtime amonges the serpentes of sclaunder/ detraccyon/ and enuy/ somtyme amonges the thornes breres and wylde beestes of couetous malyce & Ire/ somtyme slummelynge amonges swyne in the foule sleweth and stynkyng goze of glotony and beestly lustes of the body/ with many other parillous wayes wanderynge with grete Jeoperdy in to deth of the soule for lacke of lyght/ whiche is not in defaute of the lyght of grace ne for the charyte of god is not present/ bycause the glasse is turned fro the lyght and thā it is so infecte and defyled in derkenes/ that it is vnapte to receyue the lyght of grace & the ymage of charite agayn as I sayd before/ for it is harde to remoue the foule deedly ymage of sinne/ and onely possyble vnto hym that is auctour of lyfe & maker of this glasse. yf we wyll turne it agayne reco:cll'nge our loue towardes hym & towardes our neyghboures/ thā shal we receyue this ymage of lyfe agayne. And saye with saynt Johan.
1. Joh. iij. Nos scim⁹ qm̄ translati sumus de morte ad vitā: qm̄ diligim⁹ frēs. We knowe ỹwe be translated from deth to lyfe/ yf we loue euery persone as our

selfe/ for yf we can not loue them that we se euery daye with our bodely eye/ how shall we loue god that we can not se. Therfore I may saye ꝑ charite is a lyuynge ymage and the spyryte of lyfe that gyueth onely lyfe vnto the body/ and as the body hath. v. wyttes & worketh all his workes by them so ꝑ soule hath. v. ghostly wyttes wherby it worketh all thynge that is merytoryous & pleasynge vnto god. 1. Joh. iiij

¶ This lyuynge ymage hath. v. wyttes and the operacyons of them. capi. viij.

Of these. v. wyttes saynt Barnarde speketh in a sarmon he wynge that there is. v. maner of loues. The fyrst is a reuerent and a kyndly loue of parentes and kynsfolkes. The seconde is the Jocounde and pleasaunt loue of our neyghboures and they that dwell together. The thyrde is ryght wyse loue ꝑ we ought to haue vnto euery reasonable person. The fourthe is vyolent loue of our enymyes. The. v. is holy and deuoute loue of god aboue all. These. v. loues may well be compared vnto. v. bodely wyttes. The loue of kynred accordeth well vnto ꝑ sens of touchyng/ for this sens perteyneth moost and onely vnto the flesshe and so that loue is shewed to none but that be nere togyther/ touchynge carnall consanguynyte. And as the sens of touchynge is in the flesshe and in euery parte of the body/ so this loue is in euery thynge that hath lyfe as well ꝑ Jewes and pagans loue

theyr kynne as crysten men/beestes also ⁊ erpētes loue theyr kynne and offsprynge. The seconde loue of neyghboures agreeth properly vnto the sens of tastynge bycause of ẏ grete swetnes and pleasure that is therin/ ⁊ bycause it is moost nedefull vnto mannes lyfe for I can not se by reason how a man shold lyue wel other bodely or ghostly i this world but yf he loue those persones ẏ he lyueth amonges ⁊ he agayne be loued of them. The generall loue wherby of ryght we muste loue euery man/ may be lykened vnto the smellynge in that/ that this sens perceyueth thynges somwhat farther of/thā doeth the sens of tastyng/and it hath in it selfe not so grete pleasure and delectacyō/but yet it is very pleasaūt and necessary/ so this loue extendeth not onely to our neyghboures but to theym ẏ be somwhat farther of/that is to aungelles and all mankynde. The heerynge perceyueth thynges moche farther of than doeth the other inferyor senses / so a monges men in this worlde/ there be none farther a sunder than he that loueth one that loueth hym not agayne but hatteh hym/for in other senses there is all waye some delectacyon and some nerenes in workynge vnto ẏ flesshe/but the heerynge in maner goeth out frome the flesshe/as for hauynge ony delectacyon in the flesshe/and therfore it maye well be assembled vnto the vyolent loue ẏ
Luc.vi. is onely caused by the obedience of goddes cōmaūdement/that byd vs loue our enymyes whiche obedyence appereth euedently/to pertayn vnto the sens of heeryng/where the grete occasyon ⁊ cause of other loues that I haue spoken of/ are taken of

the flesh he ꝑ is of nature and kynde. But the syght
aboue all other chalenge to it selfe the symplytude
of the deuyne and holy loue of god in that/ that is
mooste excellent of a synguler nature more clere &
spyrytual than all other senses/ & discerneth thyn-
ges mooste farre of/ and knowe the dyfferences of
many thynges/ for though ꝑ smellynge & heeryn-
ge do perceyue thynges somwhat farre of/ yet it is
more by drawynge to of ꝑ ayer that cometh from
ꝑ obiecte/ or thynge that smelleth or soundeth wel
or yll. But the syght do not so but rather it seneth
to go forth & procede to thynges very farre of/ so it
is in these maner of louinge. In maner we draw we
to vs our neyghboures/ whome we loue as our
lyke hauynge profyte & pleasure of thē/ we draw we
to vs also our enymyes whome we loue for this
cause that they myght be as we be/ that is to say
our frendes. But yf we loue god as it is worthy
we sholde do/ with all our strength/ w̄ all our soule
& mynde/ we go fromc our selfe vnto hym/ we hye
vs fast and mooste swiftely (as the eye to the mooste
delectable obiecte) we caste all our loue vnto hym
that is onspeakably mooste hye goodnes aboue vs
and all creatures/ hauynge no respecte vnto our
owne profyte or pleasure no more than the eye can
reflecte the syght to se it selfe/ but to take it for the
mooste hye perfeccyon and pleasure onely to behol-
de and loue hym in whome we maye mooste perfy-
tely and pleasaūtly beholde our selfe and all crea-
tures. This is perfyte ynoughe and pleasure lar-
gely suffysynge/ what nede we to loke for other
syth there is none but this witnes/ cryst himselfe

Joh. xvij in the gospel of Johñ. Hec est vita eterna vt cognoscant te solum deum. ⁊c. This is the very cause and begynnynge of lyfe euerlastynge/ to knowe ⁊ loue the very god onely and hym that thou haste sent Jesu cryst thy sone/one god with the. And as by the syght is goten moost konnynge and knowlege/so by this loue is goten moost perfite kõynge and sure knowlege of all thynge good ⁊ necessary to be knowen/ and as yese in the bodely senses the syght excelleth all other/the heeryng excedeth the other thre/and so one is better in dygnyte and more noble than an other. After ỹ ordre and dyspocyion of the organs and membres that they be in/ so in lyke maner ỹ loue of god is moost hye/moost excellent of all loues/⁊ of moost meryte. The loue of our enymye nexte vnto that in rewarde/ỹ Just loue of euery persone the more it be extended and shewed the more meritorious it is/the loue of our neyghboures and company/ kyn and frendes/ be very necessary/as those senses whiche yf they fayled/ the lyfe ghostly sholde fayle/ and all the other
1. Joh. iiij senses of loue sholde dekaye. Jf a mã lacke tastynge and felynge/ how can he heere/ se/ or yet lyue. Jf he can not loue his kynne/ his neygboures or company that he is amonge. How can he loue god or his enymye or lyue in the state of grace/ it can not be. Therfore these two loues be very necessary ⁊ excepte they be groũdedin a better respecte than of nature they be but lytell merytorious/ and yet lacke of them or hatered contrary to them be more demerytorious than ỹ contrary of the two other loues nexte aboue/ that is the loue of strayngers

and enymyes. And bycause that these two ꝑ loue of neyghtboures company & kynrede may redely & vnwarely be disordred (as we se by experyence) it is harde to ordre discretely the tastynge of mete and drynke and appetytes of the flesshe. Therfore it is necessare for to loke discretely that they be not inordynate/ carnall ne for profyte nor ambycyon/ lest they dymynysh or dystroye the other senses of loue causynge moche synne and percyalyte. Abra- ham by the commaundement of our lorde forsoke his good/ his kyn/ and his cõtre/ for that he shold not be dysceyued by this loue/ and so dydde many other holy fathers/ as we haue examples & doctry ne of our sauyour cryste (as ye knowe in dyuers places of scypture) Dauyd also stered by the holy ghost sayd. Obliuiscere populum tuũ et domum patris tui. Forgete thy carnall loue thy countree folkes and thy fathers housholde/ and the kynge of all kynges shall cast loue vnto the beaute of thy soule. Therfore it is necessary to loue discretely/ so that I loue euery creature in god & for god after ꝑ goodnes of it/ not for the profyte and pleasure/ for so the catte loueth the mouse/ and not to loue more that thynge that is lesse to be loued and lesse that is more to be loued/ for charyte is not accepcyon of persones/ but it loueth in worde & dede euery per- sone after theyr vertue and goodnes.

gen. xii.

ꝑ. xliiij.

j. Joh. iij.

Of the apparell of this ymage and where it shall be sette Capi. ix.

THus haue I shewed you þ this is a lyuynge ymage by reason of the ghostly sēses that it hath for as þ soule yf it departe from the body/ all the sēses fayle and dekay/ so yf charyte departe fro the soule/ all these senses of loue must nedes dekaye and perysshe and than þ soule is deed. This is the ymage þ all ghostly persones delyte in and haue pleasure to beholde. This is þ lyuynge ymage portrayed lyke a quene and is the very quene of all vertues/ to whome all crystē people ought to entende & loke vpon. This is the quene that stondeth alway on the ryght hande of god
p. lxxxiiij as þ prophete Dauyd sayth. In vestitu de aurato circūdata varietate. In apparell goodly gylte set aboute with dyuersyte of ortyent colours & precious stones of vertues and gyftes of grace w̄ borders & hemmes of golde. In this ymage sholde all swete soules þ be the spouses of cryste haue theyr glory & delyte/ not in paynted clothes and karued ymages set aboute w̄ dyuersete of bydes beestes and fowles which is but a grosse or a colored deuocyon/ let them haue suche þ sele no glorye inwarde
ij. cor. j. in theyr soules/ by testymony of good conscience þ haue no zele to perfyte mekenes/ and feruent loue of god that can not Joy but in ertherly and transytory thynges. But you þ be kynges doughters shold haue pryncypally all your glory from within forth. In fimbreis aureis circūamicta varietatibus. In hemmes and borders of golde that is contynuall perseueraunce in loue and pacyence þ

is treu golde surely proued in ꝑ fyre of trouble and aduersyte/ apparelled rounde aboute w̄ coloures of dyuers vertues so cōuenyently set in ordre that one setteth forth an other merueilouse goodly so ꝑ one encreaseth ꝑ beaute of an other. And ꝑ whiche of ꝑ owne nature is lasse ordynat & lytyll shynynge by ꝑ settynge forth amōges other appereth moch more goodly and precyous. Put dylygence to obedyence & nothynge can be more pleasaunt/ let mekenes be Joyned to chastyte and nothynge is more splendent/ Joyne pacyence with pouerte and nothyng can be more delectable. Connynge coupled with lowlynes what is more shynynge/ set mercy and Justice togyther and nothynge can do better/ benygnyte set with magnyfycence sadnes or grauyte doeth merueylously wel/ & discrecyon myxed amonge all these maketh all the apparell goodly sure and profytable. And aboue all this is ꝑ gylte vesture that I spake of goodly Wysdome/ whiche is not in getynge riches pleasures and honoures/ but in dispysyng them & all other erthly thynges. It is in compunccyon of herte and contrycyon for synnes in exercyse of charytable workes/ & in medytacyon and contemplacion of ghostly & heuenly thynges. In study of holy scrypture and the lawe of god and worker after the same. The hemme is perseueraunt loue as saynt Paule sayth. Finis ꝑcepti charitas est de corde puro & conscientia bona & fide non ficta. The extreme parte of ghostly Wysdome that is in the commaundementes of god is perseueraunt loue co mynge frome a pure herte & a good conscyence with fayth vnfayned wherin nota bñ. j.tio. j.

is set grete plenty of precyous stones / ỹ. xij. artycles of ỹ fayth / with the. viij. gyftes of grace. The whyte kerchef vpon ỹ heed was sure hope made by the workes of clennes and dedes of pyte / whyted with dewe of grace from aboue. Lo here is the apparell of this ymage of loue. Occupye the eyes of your mỹde in these baryetes / ye be ỹ very temples of god / set vp therin the aulter of your herte and there make your sacryfyce and your prayers for now is the tyme ỹ cryst spake of to the woman of Samary / sayenge. The houre is come whan ỹ very treu worshyp of god shall worshyp hym unwardely for spyrytuall thynges in treuth vnfaynyngely and not in Jerusalem / that is not onely after the outwarde obseruauntes as the Jewes dyd that kepte ỹ outwarde obseruauntes of theyr lawe in sacryfyces & in prayers with theyr mouth but theyr herte & loue was farre from god. Therfore he lothyd and dispysed theyr sacryfyce sayng. Quo mihi multitudiné victimaꝝ dicit plenus sũ. &c. What shall I do with your dyuerse sacryfyces / I am full of them I requyre them not of you / but a louynge and a coucrte herte he neuer dyspyseth / and that is the sacryfyce that he requyreth.

Joh. iiij.

mat. xv.
esa. xxix.

Chow it sholde be honoured. Capi. x.

Our lorde consyder ỹ inwarde thynges of man. Non scõm visionem iudicabit neq; scõm auditum aurium arguet. &c. And he shall Judge / not after the outwarde seynge of mans eyes nor after ỹ heerynge

of the eeres/ but after the very ryght and after ỹ
thought and the entent of man. Therfore yf a mã
take hede and is ware what he do in the syght of
man/ moche more let hym be ware what he do in
ỹ syght of god. The body is cladde in a relygeous
vesture it is well/ but what auayleth that yf the
mynde bere a seculer habyte after ỹ worlde. They
kepe sylence without forth moche more take hede
ỹ ỹ mynde inwarde be at rest from vayne thoughtes not clateringe with worldely ymagynacions.
In the materyall temple we kneele and gow lowe
to the grounde/ what profyte is that yf in the inwarde temple of our soule we stõde sturdely ryght
vp aeynst god or our superyours by dysobeynge
theyr commaũdementes/ some fast and abstayne
frome many thinges that do not defyle man as of
them selfe/ but shall they not rather absteyn them
frome suspeccyon/ detraccyon/ and frome all ylle
sayenge of other/ whiche polluteth and defyleth
bothe other persones conscyence and theyr owne/
many do adourne and make gaye the materyall
chyrche and hath grete reuerence to it/ but what
is ỹ where the temple of there soule/ as Ezechiell ezech. viij
sayd is ful of serpentes/ Idolles & abomynacyons
of egepte that is yll & vnclene thoughtes worthy
to be suspended/ we syng & pray god w̃ our tonge/
let vs se that we do so also with our hert & mynde/
we speke fayre and deuoutly with our mouth/ let
vs meane aswel in our soules/ or els it is not well.
The body is kepte in w̃in a lytyll cell/ let not than
the mynde be wanderynge all aboute the worlde.
It is very well done oftentymes to accuse our selfe

before a preest of our synes/it is treuth yf it be also afore god/whan do we vtterly accuse our selfe before god/whan we vtterly hate our synes and forsake them with inwarde contrycyon for the treu loue and feere of god/for an inwarde woũde must haue an inwarde medsyn/yf ye heere the worde of god which is mooste necessary for the soule/heere it inwardely lest it be sayd. Audientes nõ audiunt. They heere & heere not/but heere so goddes wordes outwarde that ye may saye with ỹ prophete I shall heere what my lorde speketh in me with feruent desyre to accomplyll he in dede that is shewed in worde/that it maye be sayd to you blyssed be they that heere the worde of god/that is with the eere of obedience whiche eere Dauyd exhorted the kynges doughter to enclyne she whose beaute is withinforth in golden hemmes as we spake of before. This I haue spoken ỹ we sholde not leene ne truste to moche vnto outwarde obseruaunces & cerymonyes more otherwyse than ỹ treuth ooeth assygne sayenge that also they be lytyl acceptable but yf ghostly and inwarde worckynge goeth wall we maye not leue of the honourable and deuoute customes and holy ordynaunces of the chyrche.

mat.xxiij Hec oportet non omittere & illa necesse est facere. These it behoueth not to ompyt ne to leue of but to obserue them/ỹ other ỹ is the ghostly and inwarde obseruaunce is necessary and must nedes be do yf we wyll haue ony profyte of thẽ. Saynt Johñ therfore sayth in his gospell. Spũs est deus. God is a spyrytuall thynge/therfore sayth he/he must be serued with spyrytuall sacrifyce/remembre he

mathy.xiij

ỹ.lxxxiiij

Luc.xj.

Joh.iiij.

knewe not the folysshe vyrgyns that had lampes of goodly workes outwarde/ but they lacked that they sholde haue had withinforth ꝑ oyle of grace/ wherfore they were excluded from the maryage. Therfore rere vp an aulter in your temples that is your selfe that be the lyuynge temples of god. There set vp lyghtes gete you lernynge bothe by doctryne and grace wherby ye maye worke techē & shewe examples of lihtg/ make there your oblacyons of a meke and a contryte herte/ there sence our lorde with brennynge cooles of loue and swete ensence of deuocyon/ there kneele mekely with reuerent inclinacyons/ there make prostracyons vñ lowly keere and compunccyons/ there fyxe vp your ymages of loue/ there vse your medytacyons and contemplacions/ there beholde these two ymages that I spake of before. That one is a gret ymage increate & incomprehensyble that is god hymselfe. mat. xv.

Oēs charitas est. The other is our lytyll ymage our lytyll loue/ created and caused by te ymage of god/ as a lytyl ymage in a glasse but yet it is very precyouse and good by meanes wherof the soule hath lyfe and ꝑ ghostly sēces that I spake of. And thoughe it be very lytyll and nothynge in comparyson to ꝑ other ymage that is infynyte and without comparison excedynge all thynges create/ yet he wyll haue it vnto ꝑ lykenes of his loue sayeng. j. Joh. iiij

Hoc mando vobis vt diligatis inuicem sicut dilexi vos. This I commaunde you that ye loue togyther as I haue loued you. And many tymes he exciteth vs to loue one an other & techeth vs howsayenge loue me as I haue loued you. Joh. xv.

¶ To knowe whan it is ỹ treu ymage. Ca. xj.

Albert sayth ỹ a delycate soule and gentyl in maner abhorreth to loue god by reason of profyte or reward/ but as god gaue hȳ selfe frely vnto mānes soule lo-kynge for no reWarde but wyl-lynge frely to make mā partey-ner of his blysse/ so a perfyte louynge soule sholde gyue hymselfe feruently & frely to god in loue Wall his streyngth & poWer/ seekynge no profyte nother traunsitory nor euerlastynge/ but onely set all his affeccyō and loue vpon god for his hyghe maieste and goodnes poWer Wysdome holynes perfeccyō & blysse that he is of by kynde/ he that loueth god onely bycause he is good and profytable vnto him & bycause of that pryncypally that he sholde make hym perteyner of his Joye and blysse/ he maye be conuynced that he hath but naturall loue and vn-perfyte charyte. A very profe of charyte cryst put-
Joh. xiiij teth hym selfe in ỹ gospell of Johñ sayenge. Qui habet mādata mea & seruet ea: ille est q̄ diligit me. He that hathe treu knowlege of my commaunde-mentes and obserue and kepe them/ he it is that loueth me/ Wherupon sayth sayt Justyn as sayth ỹ forclayd doctour/ he loueth god that kepeth his commaundementes (not therfore that he is com-pelled for feere of grete payne or for couetousnes of Joye) but bycause the thynge that is cōmaunded is mooste good and honest. The loue of our neygh-boure must be lyke maner without ony regarde

of profyte or reward/ yf it be treu charitelyke vn
to his that cõmaundeth vs to loue our neyghbour as he loueth vs. There be two euydent sygnes of loue to god in vs/ one is whã we Joye and gladly prayse god in all thynges that pleaseth him what so euer they be/ whan so euer/ of whome so euer/ & where so euer they be do. Another sygne is whan a man is sory in god for all thynges ỹ be dyspleasaũt vnto hym what so euer they be whan so euer of whome or where so euer they be done. Another rule of charyte/ our swete sauyour Jesus putteth in the gospell. Diliges dñm deum tuum ex toto corde tuo/ ex tota aĩa tua/ & ex tota mente tua. &c. Thou shalte loue god with all thy reason w̃ all thy wyll with all thy mynde & memory. With all thy reason without ony errour subduynge ỹ wyt and vnderstandynge vnto ỹ meke seruyce of cryst applyenge our study towardes hỹ informynge with hole desyre to ỹ knowlege and syght of hym. With all our wyll obedyently that is whan the feere of no traunsitory yll dryueth vs frome his obedyẽce ne loue of ony thyng traũsytory drawith vs frome seruyce. w̃ all thy mynde & memore forgetynge & settynge of our mynde frome all thynge that dyspleaseth god and letteth his loue/ as be Iniuryes done vnto vs/ whiche whan they be called to remembraunce be as yren lefte in a wounde whiche letteth the helynge of the wounde. And some men saye that we must forgete our owne synnes after due confessyon made/ yf we wyll gete perfyte loue we must subdewe our reason and vnderstondyng vnder ỹ obedyence of god after his wyll & mynde foure maner wayes. Fyrst in all thynge that per-

Joh. xv.

mat. xxij.

ex toto corde.

ex tota anima.

ex tota mente.

cayneth to ꝑ sayth/ We must obey god and byleue hym/ wherof Hyllarius sayth. Soli deo de se credēdū est q̄ se solus nouit. ⁊c. We must byleue onely god of tho thynges that longe to hym selfe/ for he onely knoweth hym selfe. The seconde waye is to perceyue Juge or consyder yll of our selfe and wel of all other. The thyrde is to preferre the mynde and sentence of our superyours before our owne mynde/ and that moost specyally is to be done in relygyon. The fourth way is to consydre our selfe our actes and all that longeth to vs/ and to torne awaye our eyes frome the consyderacyon of other folkes actes and maners/ wherupon sayth sayn̄t Barnarde kepe diligently thy selfe/ and that thou
nota bñ. mayst so do. Tourne away thyne eyes from other men. The rule of charyte towardes our neyghbour is. Diliges proximū sicut te ipsum. Thou
mat. xxij. shalt loue thy neyghbour as thy selfe that is after
mar. xij. sayn̄t Austyn/ thy frende as thy selfe/ thy enymye as thy frende/ and as euery man loueth that that is good to hymselfe in body and soule goodes and honoure/ and exchewe or hate his owne hurte and domage in ony of these foure. So we ought to loue ⁊ be gladde of all that is good ony of these wayes in our neyghboure bothe frende and fo/ and to hate ⁊ be sory of theyr hurte and domage. Notwithstondynge there is an ordre in charyte wherof the
cant. ij. spouse of cryst speketh in canticis. Ordinauit in
nota bñ. me charitatem. Our lorde hath sette in me charite in an ordre whiche sayn̄t Austyn declareth this. Primo diligendū est quod supra nos est. ⁊c. Fyrst we must loue god aboue all/ nexte our owne soules

than our neyghboure ꝑ is aungell and man/than our owne bodyes & ꝑ bodyes of our neyghboures and as for worldly goodes he speketh not of them/ for they sholde not be loued/ but vsed as a bytter medycyne. Some men declare that we sholde loue our neyghboure as our selfe. In deo ad deum. ꝓpter deo. In god vnto god for god. In god that is for ꝑ he is a specyall creature of god. Unto god that is for he is made to his ymage/ wherfore our entente in louynge sholde haue respecte vnto god. For god ꝑ is for that he shold come to bylle & helpe vs to the same. Therfore to honoure god without ende in tyme of prosperyte We can not well knowe trew charyte/ nor it is not well proued by loue of frēdes onely. ¶ To loue other onely byeause they loue vs it belongeth to nature and it is without reward/ but to loue them that loue not vs/ it cometh of grace/ and to drawe our enymyes vnto loue by shewynge pleasures gyftes and benefytes/ it longeth to perfeccyon & hath a hye reward. I thynke there is no thynge ꝑ maketh vs so lyke vnto cryst (whiche is the very ymage of loue) as do/ to loue our enymyes and to be well contente with them ꝑ saye yll of vs and put vnto vs grete dyspleasures & payne. For this I am sure We sholde gete more grace and glory of theyr persecucyon than of theyr fauoure/ yf We coude ordre vs with good manner and vse it well for the loue of god. Thus dyde enymyes & tyrauntes profyte moche more vnto holy marters towardes euerlastynge Joye and glory than dyde all theyr frendes. The very tokens of loue to our neyghboures be whan We are sory for

math. v.

theyr hurte payne and aduersyte as well of our e-
nymyes/as of our frendes/and be as gladde with
all our herte of theyr profyte helthe & prosperyte/
whiche be two denty byrdes & are harde to fynde.
But contrary the very tokens of hatred/malyce/
and enuy/or whan it greuyth a man to thynke of
his neyghbours/or to speke vnto hym/whan it
is paynful for to heere good of hym/and whan he
is gladde to let or hynder/that thynge that sholde
be to his profyte/pleasure or honeste/& dylygent
to promote his dysprofyte and dyshoneste/demy-
nyshynge his good fame/& peruertynge his good
werkes. Crisostome sayth that whan malice hath
ones goten entresse in to mannes herte/all thyng
that be spoken herde or done/be so taken & vnder-
stonde/that they encreasse all waye ỹ more malyce
and longer enuyte. If there be sayd ony thynge of
the enymye that is good/it is not beleued or elles
it shall be peruerted. If ony yll be sayd/that onely
is beleued forth with confyrmed and multyplyed.
Thus dyd not cryste vnto Judas.

¶ The pycture of enuy and malyce. capi. xij.

I had not thought to haue spoken of this
deuyllysshe and deedly ymage of enuy
and malyce/that is so vggely pale and
wan/for it maye stonde in no wyse by
this ymage of loue/excepte it be troden vnder the
fote as we se the pyctures of the deuyll and of ty-
rauntes vnder the fete of sayntes to theyr vtter
confucyon rebuke and dampnacyon. If I sholde

portraye it lyke the deuyll/ it is worse than he/ for by it ẏ deuyll fel frome heuen horrybly dyfformed and dayly his malyce doeth encrease thrughe the same. If I sholde make it lyke Nero/ yet is enuy moche worse/ for Nero brent but a parte of Rome/ but this enuy hath set all the worlde vpon a fyre ẏ can not well be quenched. Compare it vnto deth/ and it is moche worse/ for it brought deth in to the worlde/ & banysshed mā frome paradyse. It slewe abell and hath wrought moche of all the myschefe seth the begynnynge of ẏ worlde/ it was ẏ worker of crystes deth & yet it contyneweth dayly in myschefe more & more. It is the cruell beest that was supposed to haue deuoured Joseph. Ouyde discryued it lyke to an olde trotte with a lene face pale & wan/ the teth blacke/ a fyry tonge/ the mouth full of venyme/ the eyes holowe neuer lokynge ryght forth/ grymme & cruell of countenaunce/ the brest swollen full of poyson/ cruell nayles with blody hādes & many other yll fetures/ but yet he cowde not dyscryue it so yll as it is in dede. And bycause to haue it in dyspyte/ I wyll cast it vnder the fete of myne ymage as a monstre made of all yll. The tayle of the serpente Detraccyon backebytynge or sclaunder whiche is a tayle of the serpent that the wyse man speketh of. Qui mordet in silencio. Eccli. x.
That styngeth preuely w̄ the prickes of detraccyon sclaunder and backebytynge/ It hath the feete and subtelnes of a fox/ thrughe Ipocrysy. A fox in fox &
the wodde goeth neuer ryght forth/ but somtyme of the one hand/ & somtyme of the other/ & he wyll feyne hȳselfe deed for to dysceyue byrdes. Quasi ezech. xiii
the ymage.

Vulpes in desertis prophete tui. These enuyous
Ipocrytes be as foxes in wyldernes/ they walke
by subtel wayes that they shold not be espyed/ &
feyne them selfe holy & religyous to disceyue them
that be good/ it hath the bely of a dragon whiche
is Idelnes full of stynkynge thoughtes and false
Imagynacions/ ỹ breste of alyon proude & disday-
nous/ ỹ heed partly lyke deth & partly like ỹ deuyl
it hathe holes in stede of the eyes lyke vnto deth/
for it hath nother loue nother fere of god/ it hath ỹ
lyfte eere like Nero/ redy to heere all yll/ the ryght
eere chopped awaye lyke malcus & stopped that
it can heere nothynge good/ the mouth wyde open
ps. v. lyke a graue open full of karyn/ the tongue sharpe
as a swerde and all fyry/ wherof the leest sparke
Jaco. iij. is able to set a hole cyte a fyre/ and all is venyme
as a cokatryce. But the prophete wyll that myne
ymage shall trede vpō this vggely mōster sayēge.
p. lxxxx. Sup aspidē & basiliscū ambulabis & cōculcabis
leonem & draconem. Thou shalt go vpon this ser-
pent and cokatryce and trede downe the dragon &
the lyon. We rede ỹ moyses. Verbis suis mōstra
eccl. xlv. placauit. With his good wordes pacefyed ỹ mon-
sters of egypte. But this monster coude neuer be
ex od. viij. pacyfyed nor contente. Example of pharo after he
was infecte with this monster no maner of thyng
nother of loue nor of feere coude pacefy his mynde
for to be content with the chyldren of Israell. Be
ware of this false monster/ and for this intente I
haue thus drawen hym/ that euery man shold
j. cor. xi. be ware of hym & vtterly dyspyse hym. Notwith-
standynge many tymes he wyll trauāsforme hym-

selfe in to an aungel of lyght by flaterynge & dissymulacyon/and therof specyally be ware. But yet he maye be easely knowen/ yf we wyll not hastly gyue credence vnto hym. Thus I haue paynted this vggely pycture/ for to set out myne ymage ẏ more goodly. Therfore I praye you accepte this ymage of loue that I vnworthy haue drawen to you vnkonnyngely.

The cōmendacyon of this ymage after Hugo de sancto Uyctore. Capi. xiij.

NOtwithstandynge I shall shewe you somwhat of the pryce ẏ the holy man Hugo de sancto Uyctore saythe of it. O charitas q̄d dicam de te? quō laudabo te? si saperē te? appreciarer te. &c O charyte what shall I saye of the/ how shall I prayse the/ yf I felte the or perceyued the I sholde caste in my mynde somwhat: what ẏ arte worth/ yf I knewe thy valour: I coude esteme som pryce for the. But perchaunce thou excedest my poore scarsnes/ thy price can not be founde with me/ it passeth my lytyll power/ and yet wyll I gyue all that I haue and all that I can gete for the/ all ẏ substaunce of my house I wyll permute for the/ all that is in ẏ poore loggynge of my body I wyll gyue for the/ all that is in ẏ habytacle of my soule I wyll bestowe for ẏ/ and yet whan I shall gyue all/ I may repute it as nothynge. All the delectacyous of my flesshe/ all the Iocundytes Ioye and pleasure of my herte/ I wyll gladly bestowe that

nota bñ.

I myght haue ỹ onely in possessyon. Thou onely
arte to me more dere/ thou arte onely to me more
profytable/ thou arte only to me more swete/ more
Joconde/ more delectable/ than ony creature. Sa-
tysfyenge me more plenteously/ sauynge me more
surely/ cõseruynge me more prosperously. I wyll
shewe to all other men of the. Saye to me. O thou
herte of man whiche wylte thou chose: to Joye
alwaye with this worlde/ or to be alwaye with
god. That thyng ỹ thou louest moost/ that thinge
doest thou rather chose. Take hede therfore ỹ fayt
herte: that other thou redressest thy loue or els de-
lay not the better electcion. What maner of goodly-
nes is there/ where ỹ maker of ỹ worlde is/ Loue
therfore ỹ better that thou mayst chose the better.
Chose than charyte/ for who so hath charyte hath
god/ he that hath charite whan he goeth whan he
resteth/ what so euer he doeth his herte goeth not
from god. They that haue charyte in exortynge of
other to charyte/ they inflame themselfe w̃ loue/ ⁊
they shewe not onely inwarde but also in dede to
euery man how swete the loue of god is. And how
sower and bytter is the vnpure and dysceyuable
loue of the worlde. Charyte scorneth the glory of
this worlde/ it dysdayne and reproue ỹ toylynge
and besynes therof. And sheweth what folysshnes
it is to haue confidence and trust in these thynges
that passen awaye so lyghtly/ it merueyleth at the
blyndenes of men ỹ louen so this erthely thinges/
it wondereth why they do not vtterly contem pne
them. Charyte thynketh that thynge to be swete
vnto all men that sauoureth well vnto her selfe/ ỹ

thynge to pleale them that she loueth/it thynketh that thyng that she knoweth to be manyfest vnto all. And thus it discouereth it selfe where it is/for it wyll not abyde onely withinforth in ẏ wyll/but it must go withoutforth by shewyng of good workes in outwarde conuersacion. O charyte I haue praysed ẏ as ferre as I can/and yet I caste in my mynde yf there maye be sayd ony more excellente prayse vnto thy laude. I can not saye whether it be more to call the god:or to saye that thou dyddest ouercome god that/that is more yf ony be more/that gladly and boldely wolde I saye of the/thus prayseth Hugo myn ymage. Take it therfore and set it fast vpon the aulter of your herte/alwaye lokynge vpon it/consyder the goodnes of it/remembre the vertue ⁊ power of it/se the manyfolde merueylouse effectes. It caused god to make man/it drewe hym from heuen to erth for to redeme hym agayne frome seruitude of the deuyll/it Joyned ẏ moost hye and pure nature to the moost lowe and vyle nature wherin it wrought merueylouse thẏges/in resynge deed men/helynge lypers/and all maner dyseases. And at the last it wounded cryst full bytterly/and slewe hym full pyteously/for to quyckē our soules full mercyfully/and resyd hym agayne full gloryously/vs for to Justefy/it lyfte hym vp agayn to heuen ful Joyously/there mankynde to gloryfye/it drewe vp steuē vyctoryously/and crowned hym eternally. It conuerted sodenly saynt Paule and fixed hym so fast vnto Jesu/that nother trybulacyon ne anguysh persecucyon hunger pouerte to go naked sworde ne other parelles/ Ro. viij.

coude not dysseuer hym frome the loue of cryst/ ye
and it made Paule so stronge: that he sayd more of
hymselfe and his folowers. I trust sayth he that
nother dethe ne lyfe/ nor none of all the aungelles
in heuen nor in hell/ ne nothynge good nor yll that
is present or for to come/ no strong violence nor hye
power ne depe wytte/ nor ony other creature/ can
seperate vs frome ꝑ charyte of god/ that is in our
lorde Jesu cryste/ and after them this loue made
innumerable people to loue & cast away al wordly
thynges/ and to ronne after cryst not sparyng nor
ferynge/ fyre/ swerde/ payne/ ne no maner of tor-
mētes/ but gladly toke them with grete desyre/ it
was but a smalle thynge to thē for to forsake theyr
frendes for the loue of Jhesu. And thus not onely
in stronge men/ but also in women and chyldren
weyke and frayle/ and in yonge tender byrgyns ꝑ
were made by loue more stronge than all tyrāutes
that fered nother kynge nor Emperour/ and ouer-
came them both in wysdome and in strength/ for
to suffre more paynes than theyr tormentoures
coude put them to/ and vtterly confounded them.
O good charyte O dere charyte/ yf I vnworthy
defyled wretche haue presumed to prayse the and
to shewe thyn ymage thus rudely/ where so many
holy and noble men haue praised and commended
the/ but yet nothynge as ꝑ arte worthy/ as they
wytnes themselfe. I cry the mercy and them also
beseechynge the to come in to my soule for to kyndle
it in loue/ to lyghten it with grace/ to dilate myne
hert/ to stretche out my desyre/ to open ꝑ bosome of
my mynde/ to enlarge & stablysshe thy dwellynge

place in my soule. ¶ That it maye receyue ȳ good lorde. Father/sone/and holy ghost/moost hye charyte in to my reason wyll and memory/for a contynuall dweller in me. And lyke wyse in you good ladyes perpetually. A M E N

¶ Thus endeth this lytyll treatyse/called the ymage of loue. Imprynted at London in the flete strete at the sygne of the Sonne by Wynkyn de worde. The yere of our lorde. M. CCCCC. xxv. The vij. daye of October.

wynkyn
wynkyn
wynkyn